

Mr. Lichow

The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH
UNTO THE CHURCHES.—Rev. ii. 7.

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EPISTLE OF PRESIDENT S. W. RICHARDS TO THE SAINTS IN THE BRITISH ISLES.

Beloved Saints—Many are the interests connected with the building up of the kingdom of God among the nations of the earth, which are calculated to bring into lively exercise every energy of that soul to whom is committed, to any considerable extent, the watch-care of the Saints. Because of this, we feel it a duty which we owe to those who look to us for counsel, to offer such reflections, in this, the morning of our administration, as shall be calculated to increase and protect those interests, in their general bearings upon the present and future welfare of the Saints, that the kingdom of God may continue to rapidly extend its influence, power, and dominion upon the earth.

Every individual who has been baptized into Christ, by virtue of the new and everlasting covenant, has duties to perform, works to do, which, if left undone, will prove a sure seal of condemnation. A prompt and faithful discharge of those duties, or requirements, is the only thing that can justify, or wash the children of men clean from the stain of guilt, and entitle them to the merits of the Atonement; that their robes may become white through the blood of the Lamb. Every honest soul that has covenanted with its God, will have a desire to learn the will of God; and enjoying much of His Spirit, will ever be found walking in the line of his duty, in the path of wisdom, which is peace, and leads to life.

The daily exercise of the body is con-

sistent with its organization, to provide for this mortal life, and the continued exercise of the mind is essential to its proper development, that it may be capacitated for every enjoyment which intelligence can impart; but the exertions of either should be wisely directed, that the best possible results may follow: and while the one is calculated to supply the wants of the present, the other will also as amply provide for the endless future. Our present object is to direct the mind to some of those duties which immediately demand the attention of the Saints in the British Isles, and upon which the prosperity of the work depends.

It is the duty of all members of the Church of Christ to pray often to the Lord, that they may have much of His Spirit to lead them into all truth; for He has said that His Spirit should be given in answer to prayer: to cease all evil-speaking, which is calculated to justly give offence to your neighbour, brother, or sister—for woe unto them through whom offences come; to cease all your wrangling, and contentions, one with another; hatred, strife, and divisions are not admissible among Saints, they are of the spirit of the devil, and not of God; therefore, shun every appearance of evil; be kind one to another, seek to build each other up; be cleanly, virtuous, and good; patient in well-doing; and, finally, seek to be clothed with, and in the constant exercise of, every virtue that belongs to god.

liness, which will adorn and make lovely its possessor. Thus let every one by their own exemplary conduct, and upright course of life, become a living witness to those around them, of the power of God, through the Gospel of His Son, living in all the ordinances and counsels of God.

It is the duty of the head of every family, to see that every member of his or her family are properly instructed in all those duties which are consistent with their age and position in life: and inasmuch as marriage is an institution of God, it is the duty of the husband to love his wife, and treat her with all tenderness, even as Christ loves his Church, over which his arm of mercy is ever stretched out to save; but it is his duty to love his God supremely, more than his wife, his children, or even his own life, otherwise he is not worthy of a family. It is the duty of the wife to love her husband, and manifest the same with all that willing obedience, to his righteous counsels, that Christ requires of his Church; that as Christ is the Head of the Church, so also may the man be the head of the woman, that in them a worthy example of holiness and piety may be set before their children, and their children be taught to walk in the same.

It is the duty of parents to teach their children, when young, the right ways of the Lord; to teach them to pray; to love each other, and their parents; that the fear of God may be upon them; that they may be prepared, when eight years old, to be baptized, and grow up in the ordinances of God, having a knowledge of the ways of life, and sharing in the privileges and blessings of His kingdom; that every family may exhibit a pattern of the order of heaven, in organization, government, obedience, and every virtue which characterizes the heavenly order, and the will of God be done on earth as it is in heaven.

Thus let every one walk in the path of their duty, and manifest the character of a Saint; and know assuredly that God has provided means for our perfection; hence it becomes the duty of every one to avail themselves of the benefit of those institutions. Do you ask what they are? We answer, They are: Apostles, Prophets, Evangelists, Pastors, Teachers, and Deacons, given for the perfecting of the Saints, and the work of the ministry; that the wicked may be converted and brought to the knowledge

of God, through the labours and exertions of that ministry. The performance of the duties belonging to these several offices will materially affect the condition of not only Saint, but sinner; not one soul can be perfected without them; otherwise God hath wrought folly, and bestowed vain gifts upon men. But who shall charge God with folly? or say unto Him who hath performed His own will, Why do ye so? If He has ordained the officers of His Church to be the channel through which perfection should come unto the Saints, as well as to promote the work of the ministry, the blessings of either cannot be found elsewhere, hence they are in Christ's stead, who being made perfect, became the author of salvation.

We will now refer to the duties of some of these officers, in their respective fields of labour, as at present assigned to them under our Presidency.

The Pastors and Presidents of Conferences occupy an eminently responsible position, and it is their duty to watch over the flock which is committed to them with a father's care, to rule with all tenderness and affection, yet with uncompromising integrity, dignity, and honour; to see that every man under their Presidency stand in their lot and place, and fills the calling with which he is honoured in the Priesthood, discharging faithfully, yet wisely, the duties of the office which he holds, that he may be able to render, at all times, a good account of his stewardship to his superior in office. Let the Presidents of Conferences honour the Presidents of Branches under them, if they are worthy; and if they are not worthy, let them repent and become so, or be removed, and their places filled by men who are worthy; and let each one be required to bear the burden which belongs to him; or in other words, answer to the responsibility of the trust reposed in him; and let it be known that his garments are clean, and his conduct unspotted with hypocrisy. It is the duty of every President of a Conference to see that there is not only a Conference Record faithfully kept; but to see that each Branch has a record of every important event connected with that Branch; whether of deaths, births, marriages, additions or removals of members, or whatever circumstances can effect the interests of the Branch, giving all proper information with each item, which when reported and embodied in the Con-

ference Record, will constitute a concise history of the Conference.

It is also the duty of every President of Conference to see that the Book Agency of his Conference is wisely conducted, and all laudable exertions used to promote its interests both in and out of the Church; and from henceforth it is expected that he will personally acquaint himself with the fact, that the cash forwarded to this office, and the stock in the hands of the agent, at the office price, (branch debts included,) is sufficient to balance his account with this office at the close of each quarter. Not only the interests of the office demand this at your hands, but the people over whom you preside demand of you that you protect them in their rights. Further delinquency on the part of Presidents cannot be excused. The people should not, through your neglect or false delicacy, be called upon to pay an amount of money which has been embezzled by the agent, simply because your feelings have been so chaste and delicate, as to esteem it a breach of common courtesy to do your duty in examining his books; as has been the case heretofore. Such courtesy as this does not belong to our religion; hence we must be excused for not admitting it in others. Some of the Conferences are making noble exertions to free themselves from such unjust burdens; and if their Presidents are wise, we expect they will be relieved from them in the future. All agents whose accounts exceed fifteen pounds per quarter, are expected to make semi-monthly remittances to this office, those under that amount, once per month.

The Presidents of Conferences are expected to devote their time to the watch-care of the Saints, and the work of the ministry, and not to be encumbered with the Book Agency, or any other business calculated to divert their attention from the immediate duties of their Presidency. Because of this and other like evils that have existed, the system has been adopted of introducing *Travelling Elders*, for the purpose of taking charge of some few Branches of Conferences. Some of the Conferences are sufficiently numerous to justify this arrangement, but they are few. If every officer in the several Branches of the Church would stand forth in the spirit of his calling, many Travelling Elders might be relieved from their present labours, and go among those who

have not yet heard the Gospel preached, but are anxiously waiting for the dawn of that happy day when salvation shall come unto them; and thus the kingdom would be extended abroad, and its dominion increased. It is the duty of the Elders to prove the world, and to do it in the way that God has appointed, that they may be witnesses for those who shall be justified, and against those who shall be condemned;—and by this shall ye know His disciples if they feed you, and clothe you, and give you money, and receive your testimony. But while a Travelling Elder only goes out to preach to the world on the Sunday, and then retreats to the midst of the Saints, he neither proves the world, nor gives them a chance to prove him; and while he thus fails to do his duty, many of the world fail to come under condemnation, and the work is lengthened out, in some instances to years of indifferent service, while months might have accomplished the same work.

In some cases there is not that intimacy existing between the Presidents of Branches and the President of the Conference that there should be, which renders his labours difficult, and some times even unpleasant. This, brethren, should not be.

It is the duty of every officer in the kingdom of God to turn his heart, his feelings, and his affections to his President; and as you seek after the spirit of the Lord to enable you to do his will, so with the same fervency of soul seek after the spirit, the will, and the views of your President, to do the same with all lowliness of heart, and so much the more as you occupy an exalted and responsible station. If you will be like your Master, never seek to do your own will, but the will of him who is greater. That man who will not turn his heart altogether to his President, as his immediate counsellor, cannot have power to wield an influence for the salvation of the people; the Priesthood of God recognizes no other principle of government, because it is perfect, and perfect obedience is required of every subject, whether high or low, rich or poor; otherwise, responsibility cannot rest where it belongs; and when a man assumes the right to differ from his ruler, he assumes the right to bear the government of God, and lay it open to the daily influences of opposition, which is the power of the devil. If evil should exist in the ad-

ministration of government, the *higher power* has a right to interfere.

All are not perfect yet, therefore let every one look about him, and know his position. Are Presidents losing their power and influence among the people? If so, what is the cause of this evil? Search it out, and let it be put far from you. You must not expect, brethren, more from those over whom you rule, than you give to those who rule over you. If you take the liberty to withdraw your feelings from, and differ with, your President, you must expect to give the same liberty to those over whom you preside, and who look to you for an example. In this, as

in other things, the measure you mete shall be measured to you again; and if you rule with a heavy hand, and will not bear the burden of the flock, you must expect the same measure from those who rule over you.

It gives us great pleasure to know that such cases, within the limits of our acquaintance, are very few, and where they do exist, wisdom we trust will dictate the better way, and restore that harmony of feeling, with that united effort which ever ought to characterize the family of God, and always was an effectual way of preaching the Gospel to a contending world.

(To be concluded in our next.)

SPEECH OF HIS EXCELLENCY BRIGHAM YOUNG,

GOVERNOR OF UTAH.

Delivered at the Legislative Festival, held in the Territorial House, Great Salt Lake City, March 4th, 1852.

(From the Deseret News.)

With joy and delight I look upon you, brethren and sisters. I feel to render all praise, thanks, and adoration to our Father and God, that my heart is capable of rendering; and with all the affections, together with all the talent bestowed upon me, I feel to serve, praise, adore, and acknowledge the Lord our God.

Let me ask a question. Finding ourselves in our present position in the world of sin and darkness, of ignorance, unbelief, superstition, and tradition, which have been woven, and interwoven, with our lives; thrown around us like a mantle, which is used to shield the body from the cold and from the storm; considering ourselves as we are, then asking ourselves the question, if on earth we have any idea of anything like a kingdom or community of people being celestial; then asking ourselves again, if we have, does not the presentation this evening border very nigh to it? I can say for one, as far as we do know and understand, as far as our capacities can expand, and grasp life and happiness, just so far this community which is present this evening, are advanced in the celestial path.

If there is a heart here this evening, that does not chime in with every sentiment of righteousness, that heart has no power in this assembly. This company are controllable, like the ship by the rudder

in a gentle breeze, that can be turned hither and thither at the will and pleasure of him who commands; so with all here present; at the sound of the voice all is hushed, and every heart throbs in unison in response to the words of praise and thanksgiving to our Father and our God. This proves that the majority, at least, are right; and I have no reason to believe that there is a heart in this house, but chimes in with my own. Every countenance is cheerful; every face is lit up with a lively glow of joy, peace, and tranquillity.

We are now enjoying our pastimes. We often meet together and worship the Lord by singing, praying, and preaching, fasting, and communing with each other in the sacrament of the Lord's Supper. Now we are met in the capacity of a social community; for what? That our minds may rest, and our bodies receive that recreation which is proper and necessary to keep up an equilibrium, to promote healthy action in the whole system.

Let our minds sing for joy, and let life diffuse itself into every avenue of the body; for the object of our meeting is for its exercise, for its good.

This party was gotten up by the members of the Legislature, to rest their minds, to convene in a social capacity, and enjoy;

the society of each other, with their families, and to give renewed activity and energy, which will invigorate and strengthen them in the discharge of the arduous duties devolving upon them.

With regard to these feelings prevailing in our midst this evening, as well as the correctness of these principles, every man and woman must be their own judge. I judge for myself, and not for another, although I have that privilege, and can do it with safety and propriety. Why is this? Because when I look upon the faces of my brethren, I know their hearts; let the roots of bitterness be there, and their countenances meet mine, and I know it in a moment. Do you not know it also? Can you not feel it? Can you not see it? You can. This is why I say that I have the privilege of judging others. You have the same privilege. Having this privilege to judge for others, as well as for myself, I feel to say, that every heart of the company present this afternoon and evening, feels to sing praises to the Lord, and shout Hallelujah to His holy name. I am in the best place I ever was during my life, and with the best society. I never saw a community that enjoyed the tranquillity and peace that is enjoyed by this people in these vallies of the mountains. Is it not so? Judge for yourselves; ye are my witnesses.

A few words, perhaps, will suffice the company. I was requested to make a few remarks at the opening of the meeting, but I chose to delay speaking until a more suitable time; for when any of my brethren or myself speak to the people, I wish all to hear that conveniently can, because when we are in this capacity, and call our minds together, it is to reflect for a few moments, and look at each other, and think of the Lord; view over the past time of our lives, and contrast its history with the present festive moments. It is good to look upon each other, because the faces of our friends, and the gladness of their countenances, cheer our hearts, furnishing food for future reflection: under all circumstances, in every situation of our past lives, in every transaction of business, and of social enjoyment, remember it is good to reflect, and consider upon it now, in the days of peace and prosperity, while we have the privilege.

Our present situation, and the enjoyments of this evening, will become subjects of pleasant and agreeable reflection, when

we shall be separated from each other. Some of these my brethren may be absent in foreign lands; our sisters may be separated from this community, and go to the right, and to the left; then these moments of festive joy will be remembered with pleasing emotions, and cherished in fond memory in after years.

Again, when we meet in this capacity, it is good for our minds to be refreshed on this wise a little, for the reason, as you are all aware, that we are naturally forgetful; and it is according to the frailties of human nature to decline and falter in our feelings at the varied, besetting, enticing, and almost overwhelming temptations that are abroad in the world, and with which the people, especially those of the household of faith, have to contend. Our former life, its anxieties, and enjoyments, are apt to be forgotten.

This is our experience; if we should suffer ourselves to spend our time day after day, and week after week, as we are to-day, how long would it be before we would forget the Lord? It would not be long; if we continued in the exercising of the body without reflection, this company would soon think it is no matter about praying, or asking the Lord about anything. We have enjoyed ourselves heretofore, and all has been peace, quietness, and good order; but how long would it remain so? How long would it be before we would become careless, if we remembered not the Lord? For this reason I say on every such occasion, it is right, reasonable, and necessary, that every heart be directed to the Lord. When we have sufficient recreation for our good, let that suffice. It is all right; then let our minds labor instead of our bodies; and in all our exercises of body and mind, it is good to remember the Lord. If it cannot be so, but otherwise, I do not wish to see another party while I live. If I could not enjoy the Spirit of the Lord in this capacity with you this evening, and feel the power of God to rest upon me, I should cease from all such indulgence. From this time, never let us permit ourselves to go one step beyond that which the Lord will own and bless.

But I pause here, and for this reason; I want it distinctly understood, that fiddling and dancing are no part of our worship. The question may be asked, What is it for then? I answer, that the body may keep pace with the mind. My mind

labors like a man logging all the time; and this is the reason why I am fond of these pastimes; they give me a privilege to throw everything off, and shake myself, that my body may exercise, and my mind rest. What for? To get strength, and be renewed, and quickened, and enlivened, and animated, so that my mind may not wear out. Experience tells us that the most of the inhabitants of the earth wear out their bodies without wearing their minds at all, through the sufferings they endure from hard labor, with distress, poverty, and want. While on the other hand, a great portion of mankind wear out their bodies without laboring, only in anxiety. But when men are brought to labor entirely in the field of intelligence, there are few minds to be found possessing strength enough to bear all things; the mind becomes overcharged, and when this is the case, it begins to wear upon the body, which will sink for want of the proper exercises. This is the reason why I believe in, and practice what I do. The question might be asked, Why not go into the canyons, and get out wood, which would be good exercise enough? If you would know, come up to my house, you will soon find out. Were I to go to the canyons, the whole camp of Israel would follow me there; and they would not be there long before they would say, Come Brother Brigham, I want to talk with you; come, I will chop this wood. How many acres of times I have undertaken to work, since I came into this ministry; acres and hundreds of times, when my calling in the kingdom of God was less than it is now, have I endeavored to set myself to work, but seldom could have a chance to do so more than five minutes, some one would come along, "give me the hoe, Brother Brigham; I want to talk with you," and so stop me; and no sooner stops me than he stops also. I have given it up, I do not intend to work any more at manual labor. I do not wrestle, or play the ball; all the exercise I do get is to dance a little; while my counsel room is from my office to this room, and from this room to my house again, into my sitting room, dining room, &c.

You will see the time, you will know what my labor is. I wish this community to consider that I have feelings of a very acute nature. There is not a man or a woman, saint or sinner, fit to quarrel with, that feels injured, and lays their com-

plaints before me, but what it rests upon my feelings: but my faith is unyielding, and I intend to keep it so, as much as I can; my feelings sympathize so with the injured, that I am grieved, and distressed, and my head aches, and large drops of cold sweat sit upon my brow; no man or woman knows anything about my feelings, and I do not want them to know, for I calculate to kick off all from my heels that I cannot carry. I will carry all I should; but there is not a person in this community that can bring to mind or mention the time when ever I exhibited one particle of sorrow or trouble to them. I calculate to carry my own sorrows just as long as I live upon this earth; and when I go to the grave, I expect them all to go there, and sleep with me in eternal silence.

But to return to our party. I would just say, it was gotten up by the Legislature to enjoy ourselves. I have enjoyed myself first rate; my heart is cheerful, and full of gladness. I am in the midst of the Saints of the Most High; and my desire is, and I will say with all my heart, May God grant that the blessings, favors, mercies, and kindness of our Father in heaven, may bring us to a sense of the obligations we owe to Him, and cheer us, and cause joy and tranquillity to reign in this community, that every heart may be bound up in the Gospel of the Lord Jesus Christ, without having to feel the rod again. What is the use of it, when mercy and kindness are lavished upon the people of God, to see them falter in their faith; to see them grow cold towards the Lord their God; to see them slacken their pace,—is it not grievous? Just look at it. Suppose you had all the good gifts to bestow upon your children that heart could wish, and you lavish them out; but the more you give, the more slothful they become; how would you feel? Just apply this to yourselves; I know how I should feel. When I bring my mind to bear upon this subject, and see what the Lord has done for me, and for this people, and think that I should become remiss in my duty, so that the Lord should have need to chasten me again, it seems, on the first reflection, that I ought to be damned. When I look at myself before the Lord, and see what he has called me to, and what he has called my brethren and sisters to; how he has bestowed blessings upon us, and heaped them up until there

is not room to receive them, and I should want to go to the gold mines, and return again here to speculate upon the Saints, and should be guilty of complaining all the time, it seems, if I were to do this, the Lord would damn me.

I know you feel as I do upon this subject. When you take this into consideration, your serious reflections having place in your heart, you feel as I do: for heaven's sake, for your own sake, and for the sake of him who died for us, never let us falter in our duty. While we live, it is our duty to love the Lord with all our might, and with all our strength, and with all our souls. This is our duty first and foremost; we ought to love Him better than our wives, children, brethren, and sisters, and all things besides. Is this our duty? Verily yes. Let the heart love God, and serve Him, without any division of feeling; never suffer it to wander to the right, or to the left, for one moment.

If these were the feelings of this people, the Lord would lift up our hands, exalt our hearts, and cause us to walk in His almighty strength; so that the devil and his imps would never have power to bring another affliction upon us; never, no never. Therefore, love the Lord; keep his commandments; cleave to the Israel of God; this is my exhortation all the time. And what is the next duty? Love your neighbour as yourself; do unto others as you would that others should do unto you; cease your contention, and bad feelings, your evil speaking, and evil doing.

As I observed here not long since, I consider it is a disgrace to the community, and in the eyes of the Lord, and of Angels, and in the eyes of all the Prophets and Revelators that have ever lived upon the earth, when a community will descend to the low degraded state of contention with each other; this little bickering, jarring, fault-finding, somebody's abused me. Why do you not say, If you have a mind to abuse, abuse away. Suppose every heart should say, If my neighbour does wrong to me, I will not complain; the Lord will take care of him. Let every heart be firm, and every one say, I will never contend any more with a man for property; I will not be cruel to my fellow creature; but I will do all the good I can, and as little evil as possible. Now where would be the wrong of taking this course? This is the way to approxi-

mate toward a celestial state. A community cannot be produced upon all the face of the earth that presents a celestial aspect like this. If we continue to be faithful and prayerful, and strive continually to resist every evil, we shall approximate more and more towards that celestial kingdom, where there is an eternal inheritance, and an unsullied glory. And if we should look back upon ourselves, when we were doing evil to each other, should we not do so with regret and shame—should we not look upon our past mortal lives with anguish and disgust? I wish men would look upon that eternity which is before them. In the great morning of the resurrection, with what grief would they look upon their little trifling affairs of this probation; you would say, Oh! do not mention it, for it is a source of mortification to me to think that I ever should be guilty of doing wrong, or of neglecting to do good to my fellow men, even if they have abused me. Oh! how would it appear if you understood the heart of the Lord, and understood the heart and faithfulness of those in the celestial kingdom. As good as we are, we shall not want to look upon our past actions; we shall say, Oh! do not mention it, but let it sleep; I never want that to be resurrected, but let it die in the grave, and sleep an eternal sleep. Brethren and sisters, I hope and pray our evils may never rise with us. I can say to you with all my heart, and with all my soul, and not only to this company, but to all the Saints throughout the world, May the heavens bless you; the Lord Almighty blesses you; my soul blesses you; how my soul loves you; may Angels bless you, guard, and preserve you, and may all the heavenly hosts, arrayed in all their panoply of power be engaged for your exaltation.

One thing more. You will perceive all the time, this one thing in me, viz.: by my conduct, there is no lack of confidence—not a particle of jealousy arises in my bosom towards this people. I never felt for one moment a shadow of doubt upon that subject. I have never seen one moment but this people loved me; although I may get up here and cuff them about, chastising them for their forgetfulness, their weaknesses, and follies, yet I have not seen a moment when they did not love me. The reason is, because I love them so well. Do you not know that spirits beget spirits, and likeness be-

gets likeness. I love this people so well that I know they love me; they have confidence in me, because I have confidence in them. You may scan the history of the whole Church and look over the whole surface of the matter, and did you ever see this people, when they had the same confidence as they have in each other as at this day? No, never. And it is on the increase; and this is what will make a community powerful. But if we lack confidence in each other, and be jealous of each other, our peace would be destroyed. If we cultivate the principle of unshaken confidence in each other, our joy will be full. What does it prove? It proves that we are fast advancing, and approximating towards that degree of light, knowledge and glory, and all the principles that pertain to the Everlasting Gospel, and that we are actually in the favor of the Lord. We need not bring any proofs of that, for devils never kick and cuff their own, that's certain. As I used to say fifteen years ago, when I was out preaching, and the people would get alarmed, when the devil would get mad, they would say to me, "Oh! dear sir, what is the matter, I am afraid we are

all going to be killed, for all hell is boiling over." My answer was, Thank God, the Devil has not forsaken us yet. Will he not sustain his own kingdom? When you see all the powers of the evil one combined against a community, you may know that is Christ's kingdom. Everything has proved that this is God's kingdom, and I need not say anything more about these two powers.

The Lord Almighty is for us, and the devil is against us. However, I will tell you what I think of the whole of the devil's company on this earth, if they will just keep out of my path, I shall be glad, for I never want to see one of them. My soul is satisfied with looking upon this wicked world. If I never see another wicked person while I live, I am perfectly satisfied with the Saints; these are my feelings. True, it is my duty to preach to them; but I am willing if the Lord is satisfied, that I should never see another wicked person upon this earth. I would be satisfied to live with the Saints and Angels from this time henceforth. May heaven bless you, brethren and sisters. Amen.

The Latter-day Saints' Millennial Star.

SATURDAY, JUNE 19, 1852.

LATE FROM THE GREAT SALT LAKE VALLEY.—By late advices from the Great Salt Lake Valley, we learn that things were going on peacefully and prosperously in that secluded and highly favoured portion of the globe. Honest industry, and the free enjoyment, in the name of the Lord, of all the blessings obtainable therefrom, were the motto of the inhabitants of Deseret, or Utah. No idlers are encouraged there. All must be actively and earnestly employed in some good work or other.

Home manufactures continued to be a main subject for consideration and action; some noble examples are given in the *Deseret News*, amongst others, that of Governor Brigham Young's family, who had woven 500 yards of cloth during the winter season.

A company was in process of organization, under the direction of the Governor, for the purpose of exploring past the rim of the Great Basin to the southern boundaries of the territory. The company would probably leave Great Salt Lake City immediately after the April Conference.

The Council of Health holds frequent meetings to consider the best methods of promoting the good health of the community, individually and collectively. Addresses are delivered by competent persons. The ladies alone assemble at certain times, to discuss and listen to matters pertaining particularly to their own health and well-being.

The members of the Legislature held a Festival on the 4th of March, in the Territorial House, Great Salt Lake City, at which the Governor, and other distinguished persons were present. The entertainments consisted of most excellent refreshments for the body, singing and dancing, toasts and addresses, &c. The speech of Governor Brigham Young will be found in another part of this Number. The Printers had also held a Festival in the school-house of the fourteenth ward of the City, on the 24th of February. The First Presidency were present. The usual routine of entertainments was the order of the evening.

It was anticipated that the April Conference would be held in the Tabernacle, a building 120 feet by 60 inside, all thrown into one grand arch without pillars: it is supposed to be the largest hall, without pillars, in the United States.

It was expected that about 100 horse teams would leave the Valley in July, loaded with flour, potatoes, &c., with some beef cattle, to assist the emigrating poor on the plains,—we mean the walking poor, and those sent out through the instrumentality of the "Perpetual Emigrating Fund." It was thought the rich could help themselves. We have a shrewd kind of a notion that the walkers—the wheel-barrow and hand-cart emigrant Saints, will have the best of the race after all.

President Brigham Young had given orders for the building of a baptismal font on the Temple block this summer. The Presidency were all in good health.

HISTORY OF JOSEPH SMITH.

(Continued from page 231.)

The following is extracted from the *Evening and Morning Star*, of September, 1832.

"WRITING LETTERS.

"The art of writing is one of the greatest blessings we enjoy. To cultivate it is our duty, and to use it is our privilege. By these means the thoughts of the heart can act without the body, and the mind can speak without the head, while thousands of miles apart, and for ages after the flesh has mouldered back to its mother dust. Beloved reader, have you ever reflected on this simple, this useful, this heavenly blessing? It is one of the best gifts of God to man, and it is the privilege of man to enjoy it. By writing, the word of the Lord has been handed to the inhabitants of the earth, from generation to generation. By writing, the inventions and knowledge of men have been received, age after age, for the benefit of the world. By writing, the transactions of life, like the skies over the ocean, are spread out upon the current of time, for the eyes of the rising multitudes to look upon. And while we are thus summing up some of the blessings and enjoyments which result from this noble art, let us not forget to view a few of the curses and mischiefs which follow an abuse of this high privilege. While we behold what a great matter a little fire kindles, let us not stand mute. Let us not

forget to set a better example, when we see the slanderer dip his raven's quill in gall, to blot the fair fame of some innocent person. Let us weep, for so will the heavens do, when the great men of the earth write their glory in the tears of the fatherless and the widow. Let us mourn while this world's vanity is written for deception, in letters of gold. But enough, for the wicked are writing their own death warrant, and the hall of the Lord shall sweep away the refuge of lies. We, as the disciples of the blessed Jesus, are bound by every consideration that makes religion a blessing to the inhabitants of the earth, while we see this exalted privilege abused, to set a more noble example. To do our business in a more sacred way, and, as servants of the Lord, that would be approved in all things, hide no fault of our own, nor cover any imperfection in others; neither offend, lest we bring a reproach upon the great cause of our holy Father.

"It is pleasing to God to see men use the blessings which He gave them, and not abuse them. For this reason, if the Saints abide in the faith wherewith they have been called, the earth shall yield her increase, and the blessings of heaven shall attend them, and the Lord will turn to them a pure language, and the glory of God will again be among the righteous on earth. All things are for men, not men for all things. Beloved brethren,

ren, before we can teach the world how to do right, we must be able to do so ourselves. Therefore, in the love of Him who is altogether lovely, whose yoke is easy and whose burden is light, who spake as never man spake, let us offer a few ideas on this subject, for the consideration of such as mean to love their neighbours as themselves, for the sake of righteousness and eternal life.

"1. Never write a letter to a friend or foe, unless you have business which cannot be done as well in some other way; or, unless you have news to communicate, that is worth time and money. In this way you will increase confidence, and save postage.

"2. Never write any thing to a friend or foe, that you are afraid to read to friend or foe, for letters from a distance, especially one or two thousand miles, are sought for with great anxiety; and, as no one is a judge of men and things, you are liable to misrepresent yourself, your country, your friends, and your enemies, and put in the mouth of the honest, as well as the dishonest, a lie, which truth, in her gradual but virtuous way, may not contradict till your head is under the silent clouds of the valley...

"3. Never write any thing but truth, for truth is heavenly, and like the sun, is always bright, and proves itself without logic, without reasons, without witnesses, and never fails. Truth is of the Lord, and will prevail.

"4. Never reprove a friend or foe for faults in a letter, except by revelation; for in the first place, your private intentions, be they ever so good, are liable to become public, because all letters may be broken open, and your opinion only on one side of the question, can be scattered to the four winds; and he to whom you meant good, receives evil; and you are not benefited. Again, we can hardly find language, written or spoken on earth, at this time, that will convey the true meaning of the heart to the under-

standing of another; and you are liable to be misunderstood, and to give unpleasant feelings; and you merely, to use a simile, bleed an old sore, by probing it for proud flesh, when it only wanted a little oil from the hand of the good Samaritan, in person, to heal it. No matter how pure your intentions may be; no matter how high your standing is, you cannot touch man's heart when absent as when present. Truly, you do not cast your pearls before swine, but you throw your gold before man, and he robs you for your folly. Instead of reproof give good advice; and when face to face, rebuke a wise man, and he will love you; or do so to your friend, that, should he become your enemy, he cannot reproach you: thus you may live, not only unspotted, but unsuspected.

"5. Never write what you would be ashamed to have printed; or what might offend the chastest ear, or hurt the softest heart. If you write what you are ashamed to have printed, you are partial: if you write what would offend virtue, you have not the Spirit of the Lord; and if you write what would wound the weak-hearted, you are not feeding the Lord's lambs, and thus you may know that you are not doing to others what you would expect others to do to you. The only rule we would give to regulate writing letters is this:—Write what you are willing should be published in this world, and in the world to come. And would to God, that not only the disciples of Christ, but the whole world, were willing to follow this rule. Then the commandments would be kept, and no one would write a word against the Lord his God. No one would write a word against his father or mother. No one would write a word against his neighbour. No one would write a word against the creatures of God. No one would need write a word against any thing but sin; and then the world would be worth living in, for there would be none to offend."

(To be continued.)

MEETING OF THE FLOODS OF THE HUMAN RACE.

(From the Cincinnati (U. S.) *Allies*.)

Preparation seems to be making for a pretty extensive jumble of races upon this continent. While the hives of Europe are discharging their swarms upon the eastern border, those of Asia are paying a similar tribute to the western. A vast emigration of indigenous people is going on from the east to the west of the United

States; and South America, attracted by the gold of California, is sending her demands to settle upon her shores.

What a confusion of floods and Babel of languages! Nothing like it has been heard of since the day of the dispersion of the tower-layers upon the plains of Shinar.

"Parthians and Medes, and dwellers in

Mesopotamia, and Cappadocia, and Pontus, and Asia, Phrygia, Pamphylia, and Lybia, strangers of Rome, and Jews," composed the heterogeneous population, which, at Jerusalem, listened to the preaching of Peter, on the day of Pentecost; yet, taking the term Asia as it was then understood, how narrow was the field from which that variety of people was drawn, compared with the widely distant nations whose floods are now tending to that great home of all tribes, and kindreds, and people—the continent of America. Europe, Asia, Africa, and the islands of the sea—wherever man resides—the sooty African dragged from his native forests, in chains, to a servitude here, that ensures a positive elevation to himself and his posterity; the polished Frenchman fleeing from his native hearth, to a land where he may enjoy freedom of speech and opinion; the servile Cooley from the banks of the sacred

Ganges, and the independent Teuton from the vine-clad borders of the Rhine; the wary Chinaman, skilled in all the hypocrisis of trade, and the careless son of Ireland, equally oblivious of the present and the future; lithe Islanders, whose care is confined to the wants of to-day; and sturdy Swedes and Norwegians, whose energy is directed to accumulations for to-morrow; all these, and thousands more, are planting their standards upon this continent, and composing elements from which is to be constituted its mighty future.

How interesting and instructive a subject for contemplation. Who can predict a feature into which so many and various ingredients are to enter? The vast problem of man's ultimate destiny is opening to his contemplation with a grandeur such as it never before exhibited.

FRENCH CORRESPONDENCE.

LETTER FROM ELDER JOHN HYDE, JUN.

67, Rue D'Orleans, Havre de Grace, May 2nd, 1852.

Dear Brother Richards.—Many of the readers of the STAR, whose hearts are panting for the possession of knowledge, seeing the progress of the work of God in Denmark, Sweden, Germany, Switzerland, Italy, Malta, the Indies, and many other countries to which the servants of God are gone, have asked, "And what of France? racked and torn as she has been with internal dissensions, agitated and disturbed by political tempests, does the Gospel make much progress there?"

There are difficulties attending the French Mission peculiar to itself. It is true that the Saints in Italy are weighed down by an incubus almost unsupportable; that those in Denmark, Sweden, and Iceland, have been confronted by raging mobs, and unprotected by newly made laws; that they have had to combat ancient prejudices, and encounter vehement opposition wherever they have gone, but the obstacles in France are peculiar to itself, and more difficult to surmount. As examples of this, there was a protestant minister in Paris who had obtained the permission of Government to hold a tea-meeting, (he dared not hold

one without a special permission,) the people assembled, a commissary of police entered, and in the name of Louis Napoleon forbade the minister to address the meeting, sing a hymn, or *pray*! or even to ask a blessing aloud on the refreshments. This fact is almost incredible, a Christian government forbid a man to pray, or even to demand a blessing before eating. This occurred on Easter Sunday.

In Paris there are twenty Saints, they are obliged to separate into three parties, and each party meet at a different place, and that *only once on the Sunday*. For three days the "*Etoile du Désert*" lay on the table *du haut Conseil de France*, and after repeated investigations, several passages of Scripture were erased. These facts speak loudly, and from them it is easy to obtain a comprehension of the position of the Gospel here.

We dare not preach in public, it is even sometimes dangerous to preach in private, almost every window reveals a spy, and every wall conceals a traitor; where such mistrust exists, there can be found nothing but confusion imprinted on every feature, and terror impressed on every heart.

The French Mission cannot boast its hundreds baptized, its branches established, its Conferences organized, but it can boast a few noble and burning spirits who have consecrated their all to the advancement of the kingdom of God, and the accomplishment of His high and holy behests; they know the kingdom of God can never be subdued, and, if necessary, they are ready to be immolated in its triumph. They constantly and continually realize the weakness of the systems of men; that ignorance is marked upon every lineament, and imbecility stamped on every trait: they unceasingly learn the power of the principles of truth, unlimited in their range, uncircumscribed in their authority, eternal and lofty as the source whence they have emanated. They know that by faith many mighty marvels have been performed in ancient times: seas have been severed, and their waters held like walls of adamant to protect the Saints, and have fallen like tottering mountains to overwhelm their enemies; faith has torn up the foundations of the strongest walls, and hurled them upon the city that they defended; arrested the sun to light the destruction of the armies of the five kings; bound the earth and fettered its satellite; driven back the seasons; withheld the rain, and forced the spirit to return to its tenement of clay—and if faith has done so much, shall it not triumph over the puny efforts of a few petty, puerile, uninspired men?—Verily yes!

The French Saints, with an unyielding resolution, and unflinching courage, an undying hope, and an uncompromising fidelity, will perform their duty; with the light of truth illuminating their minds, the fire of truth burning in their spirits, the sword of truth flashing in their hands, they are determined to play well their part, knowing that, whatsoever may come, truth will prevail. They feel that if the difficulties of the French Mission be superlatively great, the honour attending its accomplishment will be transcendently glorious; for the more puissant the enemy, the more lofty the honour of the triumph.

At present the Saints are baffled and confounded almost at every step, their way appears to be hedged up, some change must take place, and that, a change as great and stupendous as the necessity is imperative.

The French Saints are full of burning

desires for the time of deliverance to approach; sad and sickened with the terrible scene of confusion and misery this country presents, they long to reach a land flowing with milk and honey, where unity secures strength, where all is peace, and the motto is love; they feel they would willingly exchange the beauties of their lovely *Patrie* for a land more enticing, because more blessed; but while they remain, they are resolved to warn their friends, bound as they are by ties so sweet to God, connected as they are by bonds so cherished with their brethren, and pressed as they are by the obligations of their duty to a down-trodden and groaning humanity. They determine to advance, though in their triumphant march they trample on the crushed altars of a hireling priesthood, wrecks and ruins of false systems, where folly was as enormous as the superstition on which they had been established.

Not a doubt can be entertained on the importance of the French Mission. If the salvation of 36,000,000 souls, now either wallowing in the mire of tradition, or vainly searching for satisfaction in the conflicting sects of Protestantism be important, then the French Mission is important; if the moans of the orphan who is withered with the consciousness of his own misery, and the knowledge of that of his dead parents; if the lament of the widow who thinks that on earth she has no hope, and fancies to find consolation only in the grave; if, in short, the salvation of all the thousands of honest in heart who have perished without a knowledge of the Gospel, from Sicambre, who, after assisting to destroy Rome, settled in France, to this day, be an important work, then the French Mission is an important mission. Cursed as France is with dispositions so vacillating and mercurial, without stability of faith, or constancy of affections, cursed as she is with a desire to meddle in politics, the Gospel will be her greatest boon, and the Elders her greatest blessing.

Politics is the religion of Frenchmen, and mammon is their god; their religion is now and has ever been their greatest curse. Now, with thousands of Priests exercising an unlimited influence over the minds of the people; millions of Jesuits who sway a private tyranny over those unfortunately subject to their power; secret societies and combinations of every

description and character, plotting either against the well-being of the people, or the security of the state; a system of spies as extensive as complete, with a tyrant preparing a seat whence to tread the heel of despotism upon the necks of slaves; in all, a volcano raging in the bowels of society, lulling into a false sentiment of security by its apparent dormor, but preparing to burst forth with a violence still more terrible and overwhelming, what can we hope for from this unfortunate country?

It is not generally known that there is a society of female Jesuits in France, who have a Mother-general, as the male Jesuits have a Father-general: its ramifications are extensive, and its numbers increasing: the existence of this society is not even known to many of the younger Priests of the Catholics,—thus are placed spies in the domestic circles of life, traitors in the family, and thus is laid the foundation of a society as terrible and mysterious in its influence as the Vehmgerite once was in Germany; the Jesuits say that Charles the tenth, legal heir to the throne of France, is at their head, as the arch-dukes of Germany were at the head of the Vehmgerite. Where will all this end? The embers of revolution smouldering in their midst, turbulent spirits who can only find their happiness at the expense of their fellows, or infatuated enthusiasts who would wrap Europe in a robe of flame, and promulgate their tenets at the edge of their swords.

Liberty in France is a fugitive shadow that flies the swifter the faster it is pursued. Freedom of speech is a recollection of the past, for an incautious word a native will receive his expatriation, with twenty-four hours to make his preparations; a foreigner his passport, with an order to quit France. Liberty of the press is a plank of moonshine across a river, for a slight error the proprietors of papers are subject to a penalty of 30,000 francs, (£1200.) Her soldiers are licensed butchers of their fel-

low-countrymen: her statesmen, privileged oppressors of the people: her honour is perjured, and her glory, a badge of infamy.

In such a country, surrounded by such a combination of threatening elements, it is necessary to act with wisdom, the most astute and profound: a false step would precipitate the mission into irretrievable ruin. In such a position, with a weight of responsibilities so onerous, and so calculated to test every energy of the mind, or develop every weakness, in such a position we feel how inadequate are our own capacities: to the narrow views of man it would seem the climax of folly to attempt to preach in such a country, or essay to confront such a force; but our confidence is in God, our trust in His arm, and we know that assisted by Him, every effort of our enemies, while it adds prosperity to the cause of truth, will rebound on their heads with confusion and contempt.

The Gospel in France is but a new born child, already it has encountered opposition, unrelenting and fierce; eloquence has summoned her orators to denounce it, contempt has marshalled her forces to despise it, and calumny has excited all her subjects to slander its origin; yet we know that when the half-constructed theories of man shall be swept away, the Gospel shall stand and shine in sun-surpassing splendour, and the wisdom of man shall wither in its effulgent ray.

We ask the prayers of the Saints, that our mission may be accomplished, and accomplished well; that thousands of the house of Israel in France, may ere long rejoice in the Everlasting Covenant; that the hearts of thousands of French Saints may swell the tribute of adoration to God, and they increase the number of His children. Amen.

With love, fervid and profound, for the Saints in England, desires deep and intense for their prosperity, and prayers sincere and fervent for their success—I am, your fellow-labourer in the Everlasting Covenant, JOHN HYDE, JUN.

IRISH CORRESPONDENCE.

LETTER FROM ELDER E. SUTHERLAND.

Dublin, May 15, 1852.

Dear President Richards,—Having been given to understand, that many of the Saints in England are anxiously waiting

to hear of the situation of the Church in Dublin, and feeling persuaded that you are no less interested in its prosperity, I

feel it my duty to report to you our present position and future prospects.

It will be two years, the latter part of next June, since I first arrived in this city, for the purpose of introducing the principles of the everlasting Gospel, according to the appointment of our late beloved President, F. D. Richards. Since then I have been called away occasionally, through circumstances, leaving the time I have devoted to the work here about fourteen months; and I am thankful to say, my humble efforts to promote the cause of truth have not been altogether in vain.

The difficulties with which I have had to contend have been considerable, as you may suppose; tossed about with bigotry and prejudice on every hand, and overshadowed as it were with the clouds of priestcraft, and superstition, that could only be pierced by the arrows of Divine truth, bathed in that fountain, in the defence of the pathway to which, was shed the blood of our beloved Prophet. Under these circumstances I have endeavoured in weakness to pull the Gospel bow, trusting to the Spirit of the Lord to direct the dart, till, ultimately, the darkness gives way, and the light of truth shines forth, and occasionally illuminates our path to the waters of baptism. The circumstances that characterized the commencement of the work here, are not dissimilar to those I often heard Elder Lorenzo Snow say characterized the introduction of the work into London, viz.; several of those who first obeyed the Gospel we had to cut off, and others, through circumstances, have been removed. But, notwithstanding, I am happy to say the Church is now beginning to assume an important position; our meetings have been well attended of late, and sometimes, by persons of influence, and they do not forget to exercise their influence to the great annoyance of the meeting. We have the attendance of several divinity students from Trinity College occasionally, but we should be surprised if they were to keep quiet. Last week a deputation of six gentlemen from the college waited on me, and were met at my lodgings by myself and Brother Bowring. We had an interview with them for three hours: we treated them as gentlemen on the one hand, and as boys on the other, not knowing their right hand

from their left. They soon found there is more truth in "Mormonism" than they were aware of. They were anxious to have a public discussion at first, but they went away without making any arrangement to that effect. For several weeks past they attended our week-night meetings, for no other object but to prevent us worshipping in peace. Last night a large number of the students came, and before the meeting had been long commenced, you would have thought that all the powers of hell had been let loose. To continue the meeting was impossible, and their fury, to all appearances, could only be appeased by tearing me to pieces. But, however, the Lord preserved me, and the brethren that were with me, till at length, through the aid of the police, the hall was cleared. Similar proceedings have characterized our week-night meetings for several weeks past, and we try to console ourselves by expecting we are only in the commencement of our persecution, for I believe we shall have to meet it on every hand. All this tends to strengthen the Saints in their most holy religion, and leads them to long for the time of their deliverance, when they shall be gathered to the land of Zion, and be free from the corruptions of Babylon. We number about thirty-five Saints, and I pray the time may not be far distant when our number shall be considerably increased. I have two fields of labour, for which I am in want of two good, faithful men, who will not be frightened by a little persecution; one is in the King's County, where I preached last summer and baptized two. A theoretical knowledge of our doctrines exists pretty extensively in that region, and I am anxious that a practical knowledge should likewise spread among the people. The other is in Carrickmacross, where we have five members who are bearing their testimony to the people. I cannot spare men for those places from Dublin yet, as I am anxious to preserve all the strength I can in the metropolis. If you can conveniently supply my wants in this respect I shall be glad. Feeling desirous of an interest in your prayers,

Believe me, yours,

Very truly,

E. SUTHERLAND.

If some persons were to bestow one half of their fortune in learning how to spend the other half, it would be money extremely well laid out.

VARIETIES.

IN character, in manners, in style, in all things, the supreme excellence is simplicity. THE essence of things is seldom so much regarded as external and accidental appendages.

TRUE joy is a serene and sober motion, and they are miserably out who take laughing for rejoicing.

SELF-DEPENDENCE, which generates all that is grand in plan and power, is the great source of strength.

"I HOPE to live to see the day," said Lord Brougham, "when every peasant in England can understand Bacon." "His lordship," replied Cobbett, "had much better hope to see the day when every peasant will be able to eat bacon."

A FRENCH Canadian posts his wife in the St. John's "News," in the following words:—Ma nam dats Peter Rouvill—ma wife he leave ma haus and shant ax ma. Any man dat trus him on ma nam, dats loss for you.

VALUABLE LEGACY.—A Greek maiden being asked what fortune she could bring her husband replied in the following beautiful and forcible language:—"I will bring him what gold cannot purchase—a heart unspotted, and virtue without a stain, which is all that descended to me from my parents."

THE ENGLISH LANGUAGE.—M. Grimm has just passed a splendid eulogium on the English language, in a dissertation read before the Academy of Berlin, in the course of which the great German scholar declares his opinion that the English language is by very far the best adapted of any modern tongue to become universal.—*Family Herald*.

INTERESTING FROM UTAH.—Some late and interesting news from Utah will be found in another column. The Mormons appear to be getting along joyfully and prosperously. Brigham Young, the head of Church and Territory, is an admirable tactician. Whatever may be said against his spiritual doctrines, some of his earthly ones are decidedly good. He is a worker—mentally and physically—and none of his faith can live in his dominions unless they toil for their bread. His disquisition on music and dancing is founded on pure common sense philosophy, and many of our eminent divines may learn wisdom from it. Read it.—*New York Herald*.

THE UTAH DIFFICULTIES.—A private letter from Judge Luiw,* in relation to the Utah difficulties, disagrees entirely with the statements made by his associates, Judges Brandenbury and Broccus. He states that the Mormons are greatly in favour of the principles of the Constitution and laws of the United States; and their greatest complaint is, that they cannot get the laws executed in their behalf. He states that Governor Young done all he could to settle the difficulties amicably, and speaks thus of the runaway Judges:—"Judges Brandenbury and Broccus are better informed in the little practical workings of the law than Governor Young, but as a great general thinker, they cannot touch him with a ten foot pole. They, however, saw that Governor Young wielded an influence here that they had not the powers of mind to cope with, and I thought, and still think, was the great secret of their leaving. Governor Young holds an influence here that no man from the States can hold, and, in my opinion, it is not only well earned, but well placed."—*Cincinnati (U.S.) Atlas*.

THE UTAH JUDGES.—The Judges from Utah have resigned or abdicated upon compulsion, and successors have been nominated to the Senate. The President has acted wisely, and the Delegate in Congress from Utah has sustained himself, as well as the interests of his constituents, against a combination of excommunicated Mormons, unjust Judges, and ambitious and mercenary politicians, who expected to drive the President to the hazardous removal of GOVERNOR BRIGHAM YOUNG, investing them and their associates with power and place under the General Government, backed with a strong military force "to crush the Mormons," (the language of Judge Broccus,) and to disperse the Mormons, and drive them from their possessions at Great Salt Lake City, so that these Judges, and their Gentile associates in the speculation, might enter into the promised land at Salt Lake City, and enjoy the first-fruits of the Mormon monopoly.—*New York Tribune*.

* We suppose this is a typographical error, and that the name should be "Judge Snow."—Ed.